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Must Remain in
Transcription Room

SEATTLE

October 2, 1969

M 1684

N: You see, we want to have an exchange. It is not a one-sided affair like last night. Last night was only a preparation to establish a level. What we really want is an exchange of ideas and thoughts regarding Work. And when I sit in front of you and I look and I cannot really see your faces and particularly when I don't know much about your voice, I cannot recognize you, When I see your face I can have an impression, when you speak I can find out where, what you want to say, comes from. But when you are too far away, it is not right. I don't want to say that there is the necessity of a certain intimacy. There has to be a serious exchange, of course, as I said last night. So, for that reason, Andy asked also then last Tuesday, so that you would write some questions down, because immediately when there are questions that I know they exist, there is a relationship with a group. So that at least one person, I know, would be listening if I would answer that question.

So I looked over the questions and most of them were not signed and it didn't help me much. Again, a question comes from the person when he is in a certain state. It may be that a question is worded intellectually, but it does not mean that the person is. And reversely, when it is written up without any particular thought , that is without any way of formulating it correctly, it does not mean that the person is emotional. He may be very flighty or superficial. So I thought the best way would be to return the questions to you, and you then can decide if that is still a question, and then if you wish, you can read the question so that everyone else in the group can profit by that. If I answer it and I am the only one who knows the question, and you, who has written it also knows it, the rest cannot find out, most likely not, from what I answer, what the question was. And I think it extremely useful in a group to know, when you are working together, what a person asks. Of course there are questions that are sometimes a little bit too intimate that you don't want to air in front of other people, that of course is obvious, But when it has to do with Work, even if it is Work that concerns you, all of us are in the same kind of a boat. We're all Working and we're all unconscious. It doesn't matter so much at what place you are, it is how far you are away from the unconscious state and how far you may have advanced in the direction of consciousness. I doubt very much if that cuts any ice, because you may sometimes be a little bit conscious in certain directions and then in other directions, completely unconscious. You can always, in state of half sleep, half awakening, be a little bit on the surface or still a little bit deeper, or at times have a deeper sleep and at other times, not so deep. It still is a twilight state, and most of us are, of course, just lifting up the veil a little, of what - what we then can see of that what we hope - what we hope for, and even we don't dare to lift up the veil too much because we might die. So now, you have questions now. Of course, I remember

a few. Who wants to ask what?

Q: What did it mean that you said, to dare to go deep enough to magnetic center?

N: Yes, I remember. Let me answer it briefly, because it probably should be linked up with a few other more fundamental questions about Work. Because, the question of Magnetic Center comes really very late. You might say, I look for that what is Magnetic Center at the end of the road. Magnetic Center is like the top of a mountain and although I may have the top in mind, and I may be interested in being there because that would give me a panorama and a definite view of the country, I still have to climb. All it is, is, you might say, it's good to know there is the knowledge of Magnetic Center, and the daring means, I warned you, not to go too fast. You see, there is danger involved. Magnetic Center is omniscient. And if I were there in some way or other that I could get there, I would know all about myself, in truth, and I'm afraid. Alright?

Q: Hmm

N: Ya

Q: My difficulty is, is to be more open in a Work attempt, to, I don't know, let them happen or to be open to what happens and I find myself anticipating or trying to control it.

N: What do you try to control, Lee?

Q: Oh, it's as if I am in an attempt and that this may be an attempt that I just thought of and try it, or one that I preceded with thought or prayer, and I get into it and in trying to still the mind and to, to prepare myself further for it, it's as if I'm in there with my paddle and I shouldn't be.

N: Are you afraid you would disturb it?

Q: Yes.

N: But if you understand what is really meant with this openness. A person

as he is in ordinary life and with his mind thinking and his feeling, wherever it is, and he walks around, he is a very simple phenomena, he just has to do this, that, and the other, and no thought has to occur to him in an unconscious state. Then he starts to think about the possibility of Work, and of course, he, you might say, prepares for something that he then wants to apply, whatever he knows as method or work, and he wants to put himself in as good a state as he can, in order to make the effort most efficient. So that the amount of energy that is available for the attempt can be utilized to the greatest extent. So he has a thought, "I would like to Work", but he keeps on walking, he keeps on doing what he is doing. He keeps on with his personality being unconscious and every once in a while the thought comes that perhaps it might be possible as if something could watch it. But you keep on doing and there is no fear in the doing, that is you keep on what you have always done, there is no change. And that what you would like is someone to look. And moreover that something that has to look is not interested in any criticism, so it is not like a person with whom you happen to work, let's say, who, of course, would judge you by the way you behave. Because if I say, "Oh, well, Lee is doing this and that and so forth and he is all wrong", and whatever it may be, it would create a little fear on your part. Or perhaps no desire to be in the presence of such a person. "I" is entirely different. "I" is only interested in the first place, in you as behavior, as a form of a body, which is active in ordinary life. And I do not know very much more about "I" in the beginning, than just, as I say, to look, and we call it aware because the "I" as "I" is not interested in what you are, only that you are. So you don't have to have fear. Moreover the "I" doesn't last very long, because my wish is based on the amount of energy I might have and it's very soon exhausted and as I keep on walking around and doing what I have to do

every once in a while, the "I" appears - like a Firefly - lighting up - in the darkness, and giving some kind of a concept to me that there is something that is looking at me, but it doesn't last long enough for me to have any fear about it. When I have fear I start to think about that what may be consequences of "I" observing me and maybe, I say, that when "I" observes me that "I" may see what I really am, or the "I" is interested in the truth. And therefore, that what is the truth for me, I don't want to have it disclosed, not even to an outsider like "I". But there are two things that you have to keep in mind, an "I" is your own, you create it, you create it, you might say, with the help of a higher force, or as a result of a desire which is stimulated by the fact that you would like to develop more of your inner life. And you put "I" simply separate from you as much as you can or to whatever extent you can create it and to what extent in your imagination you can say it is there as if it exists and it now starts functioning. The "I" has two sides to it. It is a certain entity like, what you might say, the way an observer is at the other side of the telescope, just observing. So that what then is the object to be observed, that's being you, there is no further knowledge than only that you happen to exist and you are the object. And there is nothing wrong with an "I" becoming acquainted with yourself because that already you know yourself. You know you exist. Only advantage of "I" is, that "I" sees you as you are and not knowing what you are it is very easy for "I" to record the fact of your existence, because there is no association with it. This is the one side of "I". The other side of "I", also created by my wish, is that ultimately I want this "I" to help me, and I create it for the purpose, since it is part of me, that ultimately it will help me in some way or other. For that I have used the word benevolence. And it is as if this "I" is made up of two different sides. One, I call it an intellectual side, which observes me and which follows certain rules, which we simply say A, B, C. It is an intellectual process

in which facts are recorded about myself as I am in behavior and it has to do with the form of myself. The form of my body. And it walks, and it does this and that, and it talks, and it has an expression on the face, whatever it may be, all of that you might say, is interesting, but the reason is that "I" being impartial, receives impressions of me the way I am. And I ask "I" to accept me as I am. So, no change takes place as yet, and there is no reason to have any anxiety in my unconscious state. But that what is the other side of "I", that what is benevolence, is interested in what I really am and since I as a personality, represent life in a form, that part of "I" is interested in penetrating through me to my life, and the realization of my life existing, and as a result of which, also myself as form exists. And this is the beautiful emotional quality of "I", so that I don't have to have any fear because the benevolence of "I" towards me is definitely a result of my wish to create it, and the hope that that "I" when it grows up can help me in my endeavors also to wake up. So I look at "I" as a source of information and afterwards as a guide to tell me, how can I wake up, what can I do about my life. So, so far there is no criticism at all. It is a fact that the "I" observes me and it observes the form in which my life happens to be. And that what is the emotional part of "I" is sympathetic towards that what is my life. And when it wants to see my life, it sees the reality of myself, simply I can see it, but I when I am myself as personality cannot see it, because I am cluttered up in my mind. And my associations in my mind prevent me from even having a sympathetic attitude because very often when I consider myself and I think I will criticize, or I will like or I will dislike, and I am in my mind associated with my feeling and my ordinary mind cannot be impartial. So for that reason this little "I" has to start its existence and as I now walk around and I think of it, I have a wish, and I say, "I wished

that "I" could be there, I wished that "I" could see me, I wish that there was someone with me, like a friend, who is interested in me, and who I hope, after some time when, you might say, the "I" has seen me enough and knows me for what I am, can tell me what I ought to do in my ordinary life." You see this kind of process has no fear, and I only cause fear in my ordinary mind. If I make such attempts and I feel there is fear of some kind, stop the attempt at Work. Just come back to, you might say, a complete unconscious state. You say,"Well, almost I went off on the wrong road, but I start again, here I am walking, here I - look at me -- here I - be benevolent towards me, I have life, I know, I want my "I" to know, there is life." And then the aliveness of myself which is expressed in the wish to continue to live, that wish is noticed by the benevolence of "I". You understand what I mean? It is so simple, you see, and when you make it complicated because of the thoughts or the feelings, stop it, it is a direction in the unconscious state which doesn't belong and won't help you. And there is nothing, as I say, to be afraid about. Alright?

Q: Alright.

N: Good

Q: Mr. Nyland -

N: Yeh

Q: When "I" makes the observation, I know it, I know "I" is there, but how do I know if I have an emotional body? I don't understand.

N: You see, what is the result of an "I" observing me. If I call me now, it. An "I" being that what is created first as if, then gradually becoming reality. There is then a separation of something that starts in my mind which is simply called objective faculty of that what I separate out in my mind as a little department. And it becomes a little different from the rest of my mind, but there is nothing different in principle, because my mind is already made up of a variety of little departments. And all I do now is to take one little section

and I write over it, "Know thyself", that is over the door. And when I enter that's the office of "I". And there is "I" having a function to fulfill regarding me and preparing to observe me. It establishes at that time a relationship with it. That is, that what is "I" observes me and gives to me as it, information about myself. It is as if a stream goes out from this little "I" towards me reporting. When and Gurdjieff says, "receiving an ~~ethereal~~gram which he put to his ear, and then listens.", It's the same thing that "I" reporting to me as an ~~ethereal~~gram giving information to a certain part of my mind where such information belongs, and I call that memory. At the same time when that relation is established it cannot be a one-way street, and something has to counteract it which will help to continue the activity of "I". This I find, in my unconscious state as a result of my wish to Work. And when I now wish to Work, something comes from me, from my emotion, as a result of that what I consider myself to be unconsciously and then having a desire that something ought to be done with my life. So I go to my mind, ordinary mind, and I ask, "Tell me, how can I reach "I"." And the mind says, "Oh, "I" is already there, it has been created, all you have to do is to feed it." So my wish is translated into a certain, I call it a certain something which is a determination on the part of myself, this time, my mind in its good state and my feeling in a good state, to continue the existence of "I" by continuing sending my wish to "I" and in the process of sending, that I try to make this amount of wish as energy adaptable to what I consider the condition of "I" to be. I establish another kind of a current, which counteracts to some extent that what comes from "I", but in that process there is a relationship. That is, it as I exist, "I" which is on the other end of the telescope, and the telescope itself, which is the relation. And it goes back and forth, the longer I can have a wish, the more there is food to be sent, and the "I" functioning, the more information I will get about myself. Now I sit quietly and I want to

create "I". I say something in me could become observant of myself as a body, sitting in a chair. I become very quiet, I close my eyes, and I say, "I wish my "I" to be." It is there, because as a result of this wish in my imagination, I can to some extent even, imagine the existence even if I know it is not reality, it will be there as an adjunct to my mind, as my mind will allow, because my wish is sincere. When I sit and I close my eyes and something of this, that I now call the begining of "I", is aware of myself and my body, something in my brain as a memory receives information by way of the awareness of "I". When "I" is aware and then is aware of my existence those facts are sent to my ordinary mind and are in my memory. Now that what is a fact of my existence, when "I" has reported on it and I imagine myself to be completely silent, and imobile, "I" has done its duty and there is no further interest, because it cannot continue to say, "It is existing, it is existing, it is existing", we already know. So I have to feed "I" to continue to observe. I do this, not by interfering and opening my eyes and then you might say, becoming aware in the ordinary sense of myself, because that would mean that I interfere with the process of "I". I keep my eyes closed, but I start moving a little, something in me, which is my "I", becomes aware of the movement of this body. And then "I" is first alerted and then becomes aware of me, this time, it, moving. But I don't dare to move too much, but I know that if I remain absolutely quiet then "I" would go away. My wish, you might say, agitates me to move a little in order to assure that "I" will continue to exist, and then I have a right, when I move, to expect "I" to remain observant. The wish that is sent to "I", reaches "I" in the side of its, of "I"'s emotion, because that is the quality where it comes from, from me, and the "I" acknowledges the fact of my wish, where as the other side of "I" acknowledges the fact of my mind, my ordinary mind, having formulated A, B, C. It depends on the person what kind of an "I" he will have, which side of "I" will predominate. The

intellectualist will have the intellectual side predominate, an emotional person will have the benevolent side predominate, both are "I" and I wouldn't say both are the same, but both look out into the field of the conscious area. When I say as development, that what is "I" is represented by the Do of intellect and is also represented by the FA of Kesdjan. They are parallel to each other in the development, and when I say FA of Kesdjan developing into So La Si, is parallel to Do developing into Do, Ra, Me. They are, as it were, hand in hand and facing both in the field of conscious area, two different sides of me, they face me as I am intellectually and as I am emotionally. And as a result of the unity of "I" that what is my feeling or emotion and that what is my thought become now combined and in that process of the unconscious state in which my mind and my emotions think and feel alike, I produce in myself as a result of the awareness of "I" a certain state of unity between those two centers. And that is the beginning of the joining of consciousness and conscience. Now it depends entirely on how one wishes to continue to Work, and sometimes one goes back to the mind to refresh your memory, and say, "Oh, yes, A, B, C, it means that what is "I", has to be impartial to me because otherwise it is not a true observation." It has to be truthful, it has to be free from any interpretation, associations and so forth, it has to be free from time, it has to be and has to take place at the moment, so I say, "Thank you", to the mind and I go back to my wishes. And in the wish I keep now feeding "I", and this "I" now, mixed with a little bit of knowledge, and a little bit of an emotion, starts to grow for me and then spreads out and in developing gives me what I need most. And the emphasis may be sometimes on consciousness and sometimes on conscience, it won't matter because it's all the same. Because immediately when it is in consciousness it will flow over into conscience; when it is in conscience, it will flow over into consciousness.

And that is simply because the two, the Sol, La, Si of Kesdjan and the Do, Ra, Me of intellect, are parallel and as a matter of fact are united with each other. The Sol and the Ra, the La and the Me, the Si-Do and the Fa. You have to look at this much more, not from just a cold intellectual stand point. "I" is a tremendous entity with all potentialities. When it starts, it has nothing, that is, one or two cells, but in its embryonic state it has the potentiality of a full-developed conscious and conscientious man. And that is why I wish to create it. It very much when I create anything, I wish my creation to be worth more than what I am. Alright? That answers also another little question among. The concept, when do I Work. Or what is it really that when I Work that I want to accomplish. Because you must understand quite well that when "I" is there, 'it' is there also. 'It' always remains. It is not that you stop "it", or that you have to have thoughts which are not there, they always will continue in an unconscious state of your personality. The "I" is only an addition and you want to give this "I", of course, as good a chance as you can, so you are not going to place "I" in a tumultuous state, or in a chaos, you want to have a condition of yourself which you say is conducive as a personality and that requires a few things. In the first place, if there is energy that has to go into my wish to Work and energy that has to go for the maintenance of myself, if there is anything that I can do about the division between those two kinds, or at least these two sections of energy, two different quantities, I will want to make the quantity for the wish to Work as big as I can and the quantity of energy needed for the maintenance as small as I can. I make the energy for my maintenance as small as I can when I reduce my personality to the greatest simplicity. When I become simple in my behavior, when I become simple in my thoughts, simple in my feelings. When I reduce unnecessary thoughts or throw them out, you might say, out of the window. When I want to have a cleansing period of my feelings

because they don't belong to my real wish to Wake Up. And that what is necessary for the state of my body is that no energy goes into unnecessary muscular tensions. So that is the first requirement, I bring my personality if I can, to as good a state with the least amount of energy necessary for the maintenance. The second is, since I am as a human being and as a personality, subject to all kind of influences from the outside and since I cannot stop the sense organs from functioning, I will receive a certain amount of impression from the outside world. When this outside world affects me, it does require, on my part, as a personality, a reaction because I have to react towards that what is an impression, otherwise I'm not alive. And when this kind of reacting requires energy, a great deal will go away which I would like to use for another purpose. So this means I try now to create conditions outside of me, also in its simplest form, I don't want to be subject to something that engages me so much that there is no energy left, not even for the wish. And even if the wish is there, I have to convert this wish into a definite attempt and for that I need energy in some form or other. So the problem is then, first I make myself as an instrument as adaptable, or as fine, you might say, as I possibly can make it. I select the surroundings in as a simple a way so that there is no interference with the functioning of that instrument. Then I'm ready to have a wish and to try to make this wish a reality in the form of "I", and when this "I", now, is divided into two, but at the same time one, like an imagine of ~~James~~ JANUS, that it has two sides, but one brain and one heart, only two possibilities of observing and sending energy in two directions. "I", when it starts to function, will supply my memory with that what is needed for the retaining or the remembering of what I am as facts of myself and my form. And it will send, at the same time, that what may be needed for my emotional state, that what comes from the emotional part of "I" direct to my heart, because that is where the compensation will be for the wish which originally I had in creating "I". So, not to make

it too complicated, that what takes place between "I" and "it" as a relationship, is a double relationship. In the first place the current flowing from "I" to "it", and in the second place from "it" to "I". That what comes from "it" to "I" is the wish carrying food for the maintenance of "I" and that what returns is a dual track, one is a little intellectual and gives facts about myself, the other is emotional and will feed that what is needed for my heart. So the one will feed and will help my consciousness to grow, the other will help my conscience to grow.* The reason I say this, there was a question about stopping something in order to attend to Work, you don't stop anything, you reduce it, and of course, that is logical in exactly the same way as when you wish "I" to observe, you give it as easy a task as you possibly can. When you observe the movements of your body there is nothing special involved, not even the question of partiality because your body just walks and there is nothing to say that you like it or dislike it. Or when certain things are already done by a personality without your mind, when certain things are done habitually, for instance, in which no mind, matter, is really used, simply by bringing it back to your mind, you're partially free already from the thoughts. So it makes it much easier for the "I" to be, you might call it, successful. But how will you know if it is successful? What is really the result that will take place when this "I" exists and when it, as its duty now because you have placed a very definite commitment on "I", when this "I" becomes observant? The result is that "I" as a quality of a different kind, and having a higher level of being and representing for us a form of light, if we ourselves, consider ourselves to be in the dark. That is, if "I" is awake and we as "it" are asleep, the presence of light when we are in the dark, something in us becomes aware of the existence of "I". And this is now the dual function because there are then two awarenesses which compensate each other, "I" is aware of "it", but "it" is aware of "I". How this "it" as personality becomes aware, it is not entirely impartial, but nevertheless it is something that

happens to this "it", the presence of something unusual which is noticed and since, fortunately, there are no associations with "I", it can in the beginning become quite impartial. That what takes place is like a light in the darkness, even if I have my eyes closed, I will admit that something is there, but it is not entirely that. The question is entirely an emotional one. When that what is sent from "I" as benevolence to me and reaches my heart, in my heart something takes place, and then that heart by intuition knows something of a greater value happens to be near me, and even with my eyes closed, I will be able to say, "something has happened." The increase of the extra-sensory perception of my heart enables me to get information about something passing by. If you could imagine, if you live on earth, and if you walk on the street, and if perhaps you turned the corner and go into a side street and all of a sudden you meet God, it would not matter if you had your eyes closed almost, I would say, it would not matter if you were dead. You would, at such a time, wake up. You have to consider these processes really from this kind of a standpoint of simplicity, and whenever you think about Work, you have to remember logicality must be there, otherwise it is silly. If you philosophize too much, you run off the track. Bring yourself back time and time again, what is Work, what do I wish to accomplish, how do I do it, what is the result? The result is the presence of something else with me. The result is, as if for a moment, I walk with God. The result is sometimes, as if I become aware of the hem of his garment. Sometimes, it is as if it is a taste in which that what takes place physiologically gives me an indication of something unusual and perhaps, even, it produces or is exciting a certain gland which then starts to function. There are many different ways by which it can be recognized and some require a great deal more sensitivity. Others are a little cruder and can sometimes be noticed, but the difficulty is always that when you look for something and it may not be there, you might imagine that it is there. And that of course, is a danger because then you might go off and have ideas which

are not justified at all. It is not very dangerous because after some time with the continuation of the wish to Work, you will find out that perhaps for a little while you were on the wrong track. It really doesn't matter what one experiences as long as it is unusual, and as long as it is in the direction of giving you more light. Light is now taken in two senses, one actually opposite to darkness, but the other is the lightness of spirit, which has to do with the density or the ethereal quality of a man. And it is that lightness that is represented in its symbolism by means of wings, that one could fly away, as one sometimes says, "walk on air", I say many times, "walk on impressions". For the sake of consciousness, make them conscious so that you can walk on that and your heart can be light because it will have conscience. Also, that what takes place in a man is his wish to unite, as we talked about yesterday, with that what is of a higher quality, and one has then, the sensivity to know that one is attracted to a different kind of a world, and it is then as if one is already partly away from the earth at certain moments experiencing that what is really a different kind of a quality. There are different physiological factors that are of course involved. You have to be careful that you don't start to philosophize and misinterpret, so that perhaps you think every once in a while, and your ordinary thoughts just continue to think and they are not very good for this kind of thing. You see, what is Work, I have a wish. It is or course, based on a condition and a knowledge of my condition, and the wish is based on the wish to change, because that what I am, I don't like. It may be because I know I'm not full-grown, and maybe I have tendencies or characteristics which are not becoming to a man. Or maybe it is within oneself a very definite wish to be united with that what is God and in the face of God I want to present myself in a different way so that he, as God, can approve of me. With other words, when I wish to Work, I want to put my best foot forward, I want to see if it is possible

with my life as it is now as personality, to become more adaptable to certain conditions, and of course that what I experience now, I have to judge if that kind of experience is right for me in the direction of evolution, and is it wrong for me when I remain attached to the involutionary law. So my judgement of course, is based on wishing for something that I don't have now, but I hope I can get, and that gives me the wish. And it is at the moment when I have this wish that I'm ready to do something and the difficulty now that is involved in that, that I wish for that what has given me the reason for wanting to Work. And this is wrong. Because then, I start in my subjective way, to define what it ought to be when I'm awake. In the first place I have no right to say that, because that was not the idea, if I wish to leave it to God to help me I have to rely that he will tell. If I rely on "I" as being created in the image of God, I only can hope that "I" will have wisdom and "it" does not have it. But at the same time, if this "it" wants to do its own will and not follow the will of God and not even pray sufficiently sincere, that that what a man wishes should not be his wish. But if I start to indicate a little bit that I want to have less of a headache, and a little bit more sunshine so that my plants can grow; or that I can be, as an ordinary person in life more acceptable to my friends, or that I feel that the state of anger takes away too much energy from me, all these kinds of things are perfectly legitimate, but they are not in their place when I wish to wake up. I wish, as I said yesterday, for the sun to come. There is no doubt that I wish that kind of light, I wish even that sun to rise above the horizon at six and to reach mid-heaven at mid-day and then, of course, I know it will go down and there are different gradations of the light of the sun and different gradations of the kind of heat that comes from the sun, but after all I want something that I haven't got now and I want to be exposed to that influence. I have a right to say I wish to to say
be awake. I also have a right/when that state of awakening is there then naturally I will see and I will be under the influence of that light, but how

can I, in a subjective state, define what it is to live in an objective world. At most, what I have, is an inclination that the objective world exists, but I do not know how to describe it. And if I try to describe it, I divert energy which should be used for my wish to the description of that what I would want, and this dilutes my effort, and it becomes impossible for me to Work. That is one thing you must understand, because many times you simply say, "I want to Work because I'm so bad". You see, that only applies when the statement of you being bad cannot be removed so that, by yourself, so that it is necessary that you have the help of someone else, and the whole doctrine of Christianity is based on the statement of confessing that one is a sinner, so that then in the acceptance of that, Jesus Christ would become mediator and redeemer. And it even that when I confess in Roman Catholicism of that what I consider sin or what I have done, I hope then that in saying that and emphasizing the fact that I have committed some sin, that then I will become acceptable. The accent is completely different in Work. I consider myself as I am, with or without sin, as I am, and I consider myself acceptable, and I don't want to change myself and I don't want to like or dislike it, I want just to know that I exist and then I will take, you might say, pot luck of the sun when the sun starts to shine on me. I will trust God, because I hope that when I am in that state where I honestly wish Him to be, that the only way He can come is by the acceptance of me as I wish to accept myself. But when I start to dictate to myself what I ought to become or depend on somet else telling me, or scornfully looking and reproaching me, I'm completely immersed in ordinary unconscious states and I will never get out of it, and I would say, "God will not want to have anything to do with me", but when I become in his eye as if nothing, in that there is then the realization of unity of myself. But how can I, in an ordinary unconscious state even become an entity. I combine a little bit of this and that, it came up I think in one of your meetings, it's nonsense, there is no unity in man. There is a combination of a variety of little bits of

centers that more or less agree in doing one thing. But if you actually, honestly want to do everything that you are doing with your hands, your heart and your head, it requires such a tremendous effort that after half a second you will forget it. Don't do that, it has nothing to do with Work, really, it is an imagine, that of course, one says unit, but wherever there is unity it does not mean it is immediately the side or the symbolism of a conscious, conscientious man with a will. It is so far off, this question of unity. Another thing, when you are in a anxious state, anxiety, anger, emotional, it's not a question all the time of deepening that what you are doing. It requires a tremendous amount of energy and the advantage would be that your state would be reduced in length of time. What is needed for a state in which I am caught, is to see what is the result on my body. My body is not naturally not neutral, but it is a little bit removed from the source of the trouble when it is emotional. And then, that what is my body as manifestation, something in me can become aware of that manifestation and not as yet, become aware of the emotional state. Because I cannot be impartial to my emotional states, but I can be aware to the condition the way my body happens to behave, without disclosing the source or the reason why it is that way. And the impartiality that I can have towards the physical body can reduce the state of that body and take away the cause, that's different. When I honestly accept myself as I am, there is absolutely no reason to continue with sending emotions to the expression of my body. Because it is all the same, as far as "I" is concerned. It depends entirely how strong this "I" is and in its observation of me, not having any interest, and of course, being impartial, there is no reason for any partiality which an emotional state has towards my body, because it wants the body to be part of the emotion, and of course, it never can be impartial. That is simply a little indication when you talk about Work of what to do. There are many other questions that do come up. Your past. That is, what you have been. The influences of education, the influences of friends, father and mother, influences

of church, minister, friends in general, people you have admired, people have told you things, people in the goodness of their heart who have advised you. Having lived under certain conditions, which of course, have affected you and the conditions have conditioned you. And there are remnants every once in a while and sometimes when you want to Work and you read or you think and you find certain statements in All and Everything, you start to compare because you would like to find a little nich for that what is new so that when you can place it, you have some reason for accepting it. At the same time when you do it, you put it next to some kind of a concept that is already familiar and which, with which concept you most likely have associations. And then, you might say, you don't take these questions of objectivity, pure as objectivity, or pure statements of truth, but you soil them a little bit by the associations of things that you have experienced in an unconscious state. Accept yourself and your past as whatever has happened has brought you to this moment, try not to give too much value to that what you have received, than only in gratitude that you are now at the place where perhaps you could become free. If you could, in, again in symbolism, stand on your past, live in the present in order to prepare for the future, that would be the picture of a man. His feet are on the ground, that is his past; his emotions are halfway in his body, that is his present, that what he experiences now. That what is in his head possibly as consciousness, would become his future, and this is the way a man ought to walk, as if then at such a time, being affected by all the different influences, past and present as a moment and future as anticipation, that then a man becomes complete, because he does not leave anything out. He includes everything, but it is at the proper place. The past is subject to time, the future is still subject to time because your mind is not as yet free from it, your mind is not sufficiently conscious to be able to understand time for whatever it is. And your emotions can be, at times, reaching so high that time ceases to exist. When you remember these kind of, I would almost

say, little things indicating what is the meaning of my Work and when the Work itself as Work is reduced to a simple form and that then in the application, you must know that which ever way you will approach it will come from that what you are as a type, or that where you live, if you live in the past a great deal of the past will enter into your present thought. If you live in hallucination and the future you have no feet on the ground. Now what other questions were there because maybe I forget some. Who has other questions important? What was it about a task, Sonia, was it something about a task? Yeah.

Q: You received my card, my letter then.

N: Hmm.

Q: I had at that time, very much confusion about many things going on in my life and I didn't know what to do, it was too hard to write down everything --

N: So, it settled itself. Alright

Q: And, it settled, but I still would like to have a task.

N: You still want one? Not that I want to be facetious, but have a task not to have a task. Try to separate in your life no special times, but times when you can and that is determined, of course, by the state in which you are. But no pressure. One talks about openness. Openness is that I wish to receive, I do not know what I will receive. I know that I need something, I try every once in a while to define it, I even want to go as far as describing God sitting on a throne, or heaven or whatever, or my future, or my wish that I would become this, that, and so forth, of course, when I say these and I think that I am open, but I also am determining what it ought to be. Openness means just porosity, opening means that when there is a sponge in water that that what is the sponge is filled with water. It does not direct the water which opening in the sponge it should go into. Capillary, a tube which, in water or in some kind of liquid, makes the liquid rise inside; that what is a capillary influence in a plant by which that what is liquid goes up into the stem. There is an opennes so that something that wants to move, can move. Openness, of

course, means no obstacles or obstructions, but it also means no pre-determination where it must go. Let go what is and then that what comes, let it enter. Porosity in totality, not only of the body, porosity of the mind, a mind free from prejudice, a mind free from the need of formulation. A mind free from any/preconceived notions or that what I have already read, and of course, for which I have a word. A mind open to that what is almost like an adventure. And the same thing with one's heart. A heart full of expectancy. A heart becomes full of that when it knows it is pregnant. When it is pregnant, it has been affected by an influence and there has been a response within and as a result something starts, now, to grow and it wishes to become, because it has life. And that what grows and will come and become expressed as a miracle, unknown, but one hopes so completely beautiful that it even surpasses any kind of a feeling or emotion I have. More ethereal than the ether, whiter than the snow, that is my Soul, that is my wish to live, that is my "I". I am. Use this as a mantra? A mantram is a talisman, it is that what you hold onto, it is that what every once in a while you repeat for yourself, if you can, so that you can hear it, and then when you say it you become part of that and this is the openness, that you allow a mantram to take over for a little while and take the place of the ordinary life.

Q: Thank you Mr. Nyland.

N: Ya.

Q: There was a question that I had that, a, something that has bothered me in the past that I, a, it seems much of my life has been, a, a, almost a deadly conflict between some kind of a desire to grow and to understand, and to become more conscious, and there's also been something that is, a, that is tried to hold me down or hold me back and it's to the point where, at times, it seems as if a, some kind of a, you know, evil spirit of some sort where, something almost from outside me, something that didn't even seem to be part of me, and

to the point where, there were times when I actually imagined that it would literally destroy me, and I was wondering is this, it doesn't seem to be so much a conflict now, but I'm afraid of it every time the actual consideration of what Work means, you know, hits me, the fear of this thing coming back, a —

N: Is it as bad as that you would call it a deadly conflict?

Q: Well, I went through a period of actually thinking that this other force would, was going to destroy me.

N: Yah, sure, but the fact that it didn't ought to help you. You also said perhaps it was a little hallucination. I'm afraid your mind runs away with you a little. Don't allow it. How can you not allow it? By using your mind for a different; in a different way. Whenever you have these kind of, perhaps influences, or whatever you think may be reality, or may be imagination, let's say in a general way that there are bad spirits hovering around you, trying to climb in through your ear - - and there are thoughts in your mind which will oppose it, and there is an openness in you also, wishing to be affected with a wish, then, to go up to a higher level. There is quite definitely, at times at least, a conflict in a person, so that he doesn't know which way to turn, and if he turns one way he is under the influence of one thing; he turns the other, the other influence is there. He has two ears and there are two ravens and each one whispers in one ear or the other. There is always this conflict that that what is attracted and which sometimes call evil has to be compensated by that what is good, and also can attract one. Man is all the time, between two worlds, one which means in an involutionary sense, that he belongs and will go down to earth and in the earth maybe. And the other is that there is a wish in him that he could grow out away from earth, it is not deadly, it is an influence, and I have to see if one, perhaps, or the other belongs either to my mind or my feeling, it doesn't matter very much which. I am the battle-field and I need some kind of auxiliary troops to get me out of it. At such a time I work physically, like Hell. I do everything possible, to walk fast,

to bend over and lift 500 pounds, I dig a ditch, I hammer all kind of nails in all kind of woods with any kind of a hammer, I stamp my feet on the ground, I even turn sommersaults, I swing my arms, I get tired, I stand on my head, all things physical. Sometime, you talk, talk, talk, talk, whatever you wish. Sometime you force yourself to be absolutely silent. You give tasks to your body, your mind, as well as your feeling, tells your body, "you do this, you do that", something, keep active, go ahead, do, do, do. You will see how soon the bad spirits and the good spirits will leave you, and you will be left as a man with a clear thought, now I can do something about myself. Don't be stupid, don't live in hallucinations, don't even think that the bad spirits have any particular interest in you, they won't. Exactly the same as God won't have any special interest in you. But only those who work in the vinyard of the Lord and who do not say, "Lord, Lord", or/not even, "Devil, Devil", but those who do, they will be blessed. Get out of a state of that kind, it is not necessary at all. I say it's not deadly, it can be put to life and you can use it. You understand what I mean?

Q: Yes

N: Good, you'll grow up. Now, tomorrow we have a little music, I mean in the evening, and we'll arrange it like we do usually on a Friday, a little bit of music, and talk. Usually I talk, but we can make an exception if you have more things you want to get clear about and we can talk about that. Whatever it is that you wish, that is whatever you think that could be of help, whatever you realize at the present time that may be, may become clearer for you in your Work. That is if tomorrow, you really make an attempt during the day to apply what you know about Work, and to see what are the results and also of course, to see what are the difficulties that are there or your non-ability, perhaps you not having a wish, perhaps not even knowing exactly what to do, or a confused state, or that what at the present time seems paramount, without reason; or the accent of your personality may be as your

body dictates. Or the kind and quality of thoughts and feelings you have, or in general, as you may live tomorrow, you may waste so much energy on useless things. It would give you, if you take that, Sonia, as a task so that then you make up your mind and you do something tomorrow regarding that kind of an ability of allowing your body to be under the influence of your mind. And your mind to tell your body to behave in that way, under that kind of command, for the sake of Work, not for any other reason, just to give you a chance every once in a while to remember yourself and that that what your body or your mind wishes to do, to remind you of the fact that the possibility of Work exists. So that by tomorrow evening you can be in that kind of a state, maybe wishing more clarification, or perhaps even, that you wish for more confirmation, reassurance, certainty, on which you then can base further. I'll be away for a little while, but you will come to groups and you must, I told you that yesterday. You have to attend groups with all the attention you can command. You have to take it out of your ordinary life. It is very little compared to the total time you have at your disposal. And why shouldn't you give, at least, a chance to the possibility of something that could grow in you as your inner life. Which, of course, will in time, become much more important for you. If you can understand that importance, you will become serious. So which ever way it may be tomorrow and whatever there is tomorrow evening to talk about. Imagine, if you like, that you won't see me any more, then what question would you want to ask. But I hope I'll ~~will~~ see you tomorrow. Goodnight.

TRANS: A. ANDREWS
1ST PROOF: